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LECTURES IN THE LYCEUM ; OR, ARISTOTLE'S ETHICS FOR ENGLISH READERS. Edited by St. George Stock. London, New York, and Bombay : Longmans, Green & Co.

One is at a loss how to take Mr. Stock's book. It is not a translation, nor yet a commentary ; it professes to be lectures, but drops at frequent intervals into dialogue ; it is the *Ethics* for English readers, but contains only half of it. It is, perhaps, best to take it frankly for what it seems to have been,—the *jeu d'esprit* of an Oxford lecturer in his summer holidays (Mr. Stock tells us it was written in the long vacation of 1893). Taking it in this way, we may say at once that, unlike many things that come under this classification, it is *jeu* and has *esprit*. For students or for the general public, to whom the text itself and the better commentaries are inaccessible, it is the pleasantest introduction to Aristotle's moral philosophy that we have come across. Needless to say, the "editor" has made use of Mr. Bywater's new text, and borrows largely and judiciously from Professor Stewart's admirable commentary.

It is when he leaves these excellent guides that the disadvantages of the form of exposition he has adopted begin to make themselves felt. In a translation (if it is a good one) we know what an author has said, in a commentary we know what he has not said, but in a paraphrase like the present we are apt not to know where we are. We need not complain of the many good things we find here which, though not in the original text, are quite in its spirit and throw valuable light upon it. Instances of this are the fine comparison of life to the Olympic games, which is not Aristotle's, but, if we remember rightly, is attributed to Pythagoras ; the paraphrase of the idea that external goods are merely the "fittings" of life : "Fortune is our Choregus, Virtue is the true author of our life's drama ;" the gloss that reason moves us in the sense in which a candle moves us in the dark ; and the metaphor used to explain the paradox that virtue, although a means, is also an extreme ; "to lodge an arrow in the bull's eye of a target may be said to be hitting the mean, but it is at the same time an extremely good shot." But there are other expressions of the text which are not so happy. Of some of these the worst that can be said is that they are simply not there. Many of the points started by the "Persons in the Dialogue" are of this kind (*e.g.*, p. 100 *fin.*). Others give a false, *i.e.*, un-Aristotelian turn, to the thought. Examples are the remark that to consider a man apart from society is "like considering a fish

apart from water" (the connection, of course, on Aristotle's view, is much closer than that between organism and environment); "Happiness is the outcome of the combination of all lower goods" (this is just what it is not); "It is the non-existence or undiscoverability of the reason why that makes a thing to be a first principle" (apart from the English this is doubtful [Aristotelian] metaphysics). The whole passage, indeed, from which the last sentence is quoted (pp. 30 and 31) reminds one rather of the metaphysics of Mill than of Aristotle.

These examples illustrate the danger of representing Aristotle as a glorified university extension lecturer, but they do not prove that many university extension and other students will not get a great deal of help from Mr. Stock's kindly attempt to turn out an Ethics without tears.

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A SURVEY OF GREEK CIVILIZATION. By J. P. Mahaffy, D.D., D.C.L.
London: Macmillan & Co., 1897.

A HISTORY OF ANCIENT GREEK LITERATURE. By Gilbert Murray, M.A., Professor of Greek in the University of Glasgow. London: William Heinemann, 1897.

Mr. Mahaffy has written his book confessedly from the personal point of view, and the result is an account, in some respects fragmentary and biassed, but always, as we expect from this scholar, original and stimulating in a high degree. Such a survey of such a civilization, so deep and rich, so far-reaching in its influence, cannot but be of great importance for the history of ethics.

The scope of the book is enormous. Mr. Mahaffy passes in review all the phases of the Greek development as conceived by him,—the pre-Homeric age, a society led by a rich aristocracy, headed by powerful kings, civilized and courteous to their own caste, cruel to those outside the pale; the next age, that shaped the Homeric poems, a time of reminiscence and reverence for bygone splendor; the dawn of historic civilization, with its lyric freedom, exuberance and variety; the golden age of Pericles, unrivalled for intellect and genius, lacking in tenderness and sense of duty; the fourth century B.C., less brilliant, less rigorous, but with signs of wider sympathies and humaner thoughts; the inevitable triumphs of Philip and Alexander; the strange complex period called Hellenistic; and the last days under Roman rule, when conquered Greece took her